THE LATTER-DAY SAINTS

MILLENNIAL STAR

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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AN OPEN LETTER, TO PRESIDENT GRANT.

Since 1848, when I first had the honor of making your acquaintance at Detroit, where you were then a captain of infantry, all the way through your career in California in 1852-3 and 4, where I then lived, no person has ever had a stronger regard for your purity, patriotism and public virtues than I have had. Watching your entire career during the rebellion -- more brilliant than that of Napoleon, more persistent and successful even than that of Wellington during his Peninsular campaign—I was among the very earliest of the humblest of our people to suggest your nomination as President, and spent as much time, money and labor in your first election as any other man, in proportion to my means, and in the last one contributed the one quarter of my entire income here to the same result, as the vouchers and receipts of that eminent minister of the Gospel, James Harlan, will show.

To-day, General Grant, no man in all this republic has a higher regard for your honor and patriotism than I have; yet your peculiar virtues, your persistence (obstinacy, if you please), your especial idiosyncracies render you, above all other men, most likely to be deceived, cheated, imposed upon, and managed by the corrupt politicians who have seized the leadership of the republican party, and have dishonored, disgraced and probably destroyed it forever. From the first President down, not even excluding Presidents Jackson or John Tyler, no one has ever yet (as I will demonstrate,) been the victim of more successful fraud than you have, and all your mistakes have been produced by the fraud, deceit and falsehood of your pretended friends. Your entire administration of affairs in Utah, your special Message to Congress, and many of the most important appointments made by you here, have all been the result of misrepresentation, falsehood, and misunderstanding on your part of the real condition of affairs in this Territory.

You are the President, but we are all your peers; and I do not err when I say to you and the world, that you know less of the real, actual condition of Utah Territory to-day, and the naked truth as to political affairs here, than almost any man who has ever seen Utah. Such men as Newman, Claggett *et id omne genus*, have imposed upon you, told you the basest falsehoods, and you have acted on their statements, baseless "as the fabric of a vision."

But enough. To-day I begin with the evidence in one case. This last winter, after a vacancy created by the resignation of O. F. Strickland as Associate Justice of the Supreme Court of this Territory, you were by fraud, deceit, and most infamous treachery of a Senator from my State, Michigan, induced to nominate, as his successor, Wm. W. Mitchell, of Ionia, Ionia County, a man who was not only neither honest nor capable, but a man whose character was infamous, as the following will show:

A gentleman of high character, long standing at the bar, and undoubted probity and veracity, writes me under date January 31st, from Grand Rapids—the appointment having gone to the Senate—and refers to "transactions which must involve Mitchell's reputation; a bond robbery somewhere in New York; the arrest of the thief in Ionia County; such developments as to the *locale* of the stolen property as induced parties in New York to make complaint and obtain a requisition, on which Mitchell was taken to New York."

Another letter to me from a resident of Ionia County—that in which Mitchell resided, and of which he had been District Attorney—written by a gentleman of the highest honor, who has long ornamented the bar and the bench, repeats this charge of the bond robbery, gives specific details, and further adds, on the authority of a former Attorney General of Michigan, that Mitchell was indicted in the State of New York on account of his connection with it, and the Attorney General referred to, with another influential Michigan gentleman, saw the Governor of the State, and induced him not to comply with the requisition of the Governor of New York, to save Mitchell. The names of the gentlemen here referred to are in my possession. I will make a couple of quotations from this letter. The first reads: "John Brown, of this place, was indicted for crime, when Mitchell was Prosecuting Attorney of this—Ionia—County. There is no doubt that Brown was guilty, yet his case never came to trial, and Brown says he paid to Mitchell $2,000 to let him off." This is confirmed by other parties, and by startling evidence, it being clear that money was paid by Brown to have a *nolle prosequi* entered in the case. The second quotation reads thus: "Is Mitchell an honest man? I answer, 'No!' Is Mitchell a capable man? I answer, 'No!' I am aware some men think him a good lawyer, but I know better." Were I to give the name of the gentleman who thus writes, it would stamp the language quoted with indubitable authority. Still another letter informs me that the Senator to whom I referred, telegraphed to Mitchell his appointment; while yet another, "well acquainted with him personally," writes me from Michigan of Mitchell, that "He is a man destitute of common honesty, and ought not to be trusted with money, nor anything that involves money;" adding that his appointment could only be accounted for from the fact of his being instrumental in securing the election of the Senator to whom I have already twice alluded.

I will close these extracts with a letter on the subject from Hon. W. D. Foster, member of Congress from Michigan, who was deceived as well as yourself in regard to this man's character, and even relative to his confirmation, as Mitchell, I understand, never was confirmed, the Senate judiciary committee learning more of his reputation than has been known in Congress outside of the executive session of the Senate. Mr. Foster says:

House of Representatives,
Washington, D.C.,
Feb. 17, 1873.

Hon. Geo. C. Bates.

Dear Sir—Your communication about Mr. Mitchell is at hand. He has been confirmed after a careful examination by Judge Edmunds, chairman of the judiciary committee, of all the charges against him. The matter of that bond robbery was explained by the very attorney who prosecuted, and I hear Mitchell was fully exonerated from blame. At any rate, the Senate committee made a full investigation of the charges. I sincerely hope you may be happily disappointed in him. One thing he has—pluck and ability for a fair judge, and he knows his career will be watched with a good deal of jealousy here; and I hope and

think he will disappoint you. If I only knew just what to do in Utah, would gladly advise; but I really don't know what I would do if my own way could be carried. One thing would be, to go out there and get at the facts.

Yours, respectfully.

W. D. FOSTER.

That you were deceived, when this man's name was sent to the Senate, every friend of yours will vouch for. In other communications, soon to be made, in every instance accompanied by the evidence, I will demonstrate how other distinguished officers have bought their offices, how you were made a mere catspaw, by corrupt Senators and Representatives, to send officers here whom you would not have trusted among your horse blankets in the executive stable. Your friend,

GEO. C. BATES.

—*Salt Lake Herald.*

UTAH RAILROADS.

REMARKS OF SENATORS WINDOM AND STEWART, ON THE UTAH BILL, IN THE SENATE, FEB. 26, 1873.

Mr. Windom. The whole effort of that hierarchy is to prevent outsiders, the heathen world, the Gentile world, as they call them, from coming in and getting a foothold that will give them power in that Territory. Take, for instance, a case I now have in mind. At the last session of this Congress the House of Representatives passed a little railroad bill for Utah, incorporating a Gentile company to build a railroad from Salt Lake southward, not granting any public lands, granting nothing on the face of the earth but the right of way, and to this very day, through the influence wielded by that organization here, that bill has never been reached and lies upon your table, and will lie there and die, I have no doubt, at the end of this session. Why? Because there are the names of Gentile incorporators in that bill. It was unanimously reported from the committee on Public Lands, but no effort can move it further. * * *

The moment it was ascertained that a Gentile company proposed to construct a road through the centre of Utah the Mormons commenced shoveling dirt and graded a miserable sort of track running somewhat in the direction, for the purpose of coming here and preventing the passage of that bill by claiming that they had already built a road over the same line. It has been by means such as this that we have been thwarted in every effort to legislate for that Territory.

Mr. Stewart. — While my friend from Minnesota is here I wish to allude to this railroad matter. I do not believe in robbing Mormons because they are Mormons. I do not like the Mormons myself; I do not like the Mormon jurisdiction; I am opposed to Mormonism; I have heard all these stories before. I am as much opposed to Mormonism as anybody; but I do not believe in robbing them because they are Mormons. Now let me show how unjust it is to make an accusation against them on any railroad question. They have built more railroads themselves than all the Territories west of the Rocky Mountains put together. They have built a railroad from Ogden to Salt Lake, thirty-eight miles. They have built from Salt Lake down the valley, and are building, I do not know the exact number of miles, but I am told, putting it with the Salt Lake branch, some thirty or forty miles more, it is seventy or eighty miles. They have commenced building a road and they are building a road, with the aid of some New England men, north from Ogden. Congress has refused to grant them the right of way over the public lands to build their roads. Minnesota and your western country here had railroad land-grants to any extent. Minnesota has had her seven million acres of grants for railroads and other purposes, while Utah has not had an acre of land granted. They have built the

railroads with their own money and what money they could get from others, and Congress has refused to grant them even the right of way.

It seems to me that the people who are developing that country, whether they be Mormons, or whether they be Gentiles, or whether they be Jews, whether they be native born or foreigners, if they want to go into the interior of the country and build railroads for the general development of the country with their own money, might well be allowed to do so, and nobody need complain. I want all others to have an equal opportunity with them. I am in favor of giving others an equal chance, and giving them a chance to build railroads, and giving them the right of way over the public lands.

It does seem to me that the railroad question cannot have much to do with this bill. I do not apprehend that the Committee on the Judiciary thought they were dealing with the railroad question when they were preparing this bill. * * *

I do not think we should legislate to take property from the Mormons and give it to anybody else. I do not want a bill that can be used to rob anybody. Every American citizen and every person within the jurisdiction of the United States is entitled to the adequate protection of the laws. We should have a law that shall be equal to all, so far as we can. That is the object, and the only object anybody has in view, and I am as much for punishing crime as any other Senator; but I want to see it done so that when it is done there will not be a crying shame that it is cruelly or wickedly or unjustly done, that it is done for mercenary motives, that it is done to rob the Mormons of their property, because if you deal unjustly with them in regard to their railroad questions, or in regard to their land questions, or with regard to any question, they will say with more or less justice to you that their acts are but acts of retaliation. I do not believe in treating them as outlaws, but bring them under the operation of our laws, give them competent courts, and make them obey the laws. * * *

But if it is the purpose to treat them differently from what you do other people—to give them less rights to liberty and property than other people, then you will create a public sentiment in their behalf that will enable them to go on perhaps doing unjustly to others. Recognize their civil rights; recognize their rights of property; recognize their rights to build railroads in the deserts with their own money, and then enforce the laws and demand obedience from them and treat them as you do other people. Give them courts competent to adjudicate their cases; give them judges as strong, as well paid as your judges in other portions of the country, and you will have no difficulty with Utah. It is only a question of manly justice on the part of the Government of the United States.—*Congressional Globe.*

CHINESE PHILOSOPHY OF HAPPINESS.

(Translated from the *Shunpau—North China Herald.*)

"Life's limit is but a hundred years,
Joys how few! and yet how many tears!"

Reflecting on these lines, my thoughts wandered insensibly to a consideration of the vanity of human wishes.

Of men born in this world the greater proportion meet with untimely or premature ends; but with the more fortunate, the utmost limit is still one hundred years, and to such exceptional cases of longevity will I address myself at present.

Here then have men 36,000 days, and assuming this time to be devoted with fair success to the attainment of happiness, there still remains the reflection that days and nights are passing away, that the final end is surely and steadily approaching. But,

during these 36,000 days, how much grief, sorrow and distress, misery, sickness and pain form the common lot of man? How melancholy to witness the common desire for happiness thwarted by greed for empty gain, by struggles for illusory fame, rendering life but a continuance of turmoil and trouble? The result thus verily becomes one hundred years of struggling existence, checkered here and there by a few gleams of sunshine. The sum of pleasure how small! And yet in cases of premature death is it even still less. Life is but a dream, its joys are a delusion!

In ancient books we read, "In the pursuits of life know when and where to stop." Why involve an entire life in the heartburnings and disappointments inseparable from struggles after wealth and honor? Why deprive the mind of one quarter-hour of repose? Why not afford the body a day of rest and quiet? Alas! man's wishes are insatiable, he reverts to dust, and then and there only are they quenched.

In former years it is recorded that Kan Tai-shan located himself in a pavilion in the neighborhood of the Pele-wang Hills; a visitor inquired of him how he could be contented in such a locality. Kan Tai-shan replied: "Because I am resolved not to be unhappy." Herein have we the true philosophy of life—the key to which is contentment. A discontented mind, however surrounded by external advantages, however favored by worldly success, will still thirst after more. The contented man, although little favored by extraneous circumstances, is still cheerful and happy.

Li-ti remarks—"The poor man, if he would be happy, let him reflect and say, 'I am poor but there are poorer than I,—I am mean but there are meaner than I,—I am troubled by my wife and family but there are bachelors, widows and the childless who long in vain to take upon themselves such cares. I labor and toil, but there are others bound hand and foot—prisoners unable to move.'" With reflections such as these, a sea of misery may by analogy be transformed into a realm of bliss; while on the other hand, by a comparison with those more gifted by Providence, the body becomes, as it were, plunged into a region of manacles and torture.

In ancient times there lived a man Shien. During a traveling tour he had occasion to rest the night at a roadside post-house. The weather was insufferably hot, and within the room, musquitoes swarmed by thousands. Shien fortunately had provided himself with curtains, but unfortunately the curtains were insufficient to resist the enemy. His efforts to keep them out were in vain, sounds of buzzing in unpleasant proximity still continued, and writhing under the intolerable torment of their stings, his thoughts transplanted themselves to his own peaceful home. He reflected on the spacious halls, cool couches, and the crowd of handmaids to fan and wait on their lord; and, continued he to himself, how is it that I should have suffered one moment of ennui in such a paradise? Why leave to seek pleasure and find misery abroad? During these meditations he observed the keeper of the post, who had no curtains, pacing the room with the musquitoes swarming around him. But what seemed to him inexplicable was that the man still appeared to be in perfect good humor. Shien, still writhing in misery, exclaimed—"My good fellow, you are one hundred times worse off than myself, but how is it that while I am in torment of mind, you, on the contrary, seem happy?" The keeper replied—"Sir, I have just been recalling to my mind the position I was once placed in; when a prisoner, bound hand and foot, I was a helpless prey to these murderous insects, unable to move a muscle—they preyed on me with impunity and the agony was unbearable. It was the contrast of that horrible period with my present condition, that produced that feeling of contentedness within me." Shien was startled by the mine of philosophy herein unfolded. Would, he thought, that the world in ordinary life would but daily keep in mind, and carry out such a principle of analogy. How vast then would be the result to man!

The Sages have it—"Parents and brothers around you form alone a subject for continued joy." It rests but with the individual to avail of it or not.

For my own part, I but mourn over the vanity of human nature, which, incapable of grasping those pleasures so abundantly strewed in life's path, magnifies inconveniences into miseries and struggles through a labyrinth of briars and thorns.

DEMORALIZED CONDITION OF GERMANY IN CONSEQUENCE OF THE LATE WAR.

The Berlin correspondent of the London *Daily Telegraph*, after recounting the almost incredible rise in house rent since the war, the ruthless pulling down by the police of the miserable huts the workmen had been compelled to raise, in consequence of their inability to pay, and the probability of a serious riot in consequence, the writer says — The treasure wrested from France has been spent upon armaments; the people have had none of it, even indirectly, by the taking off of taxes; and just now they are savagely discontented in consequence. The other evening I was passing by the King's palace. It so happened that a large dinner was being given, and a pleasant smell oozed out into the street from the royal kitchens. A couple of wretched-looking artizans were sniffing up the appetizing odor, and I heard one say to the other, "Much good we get by these, who expend our lives to make their thrones comfortable. We may sniff their fine roastings—that is all they give us. But they—they may tear down our poor huts that we build to shelter our wives and children, and we must say nothing!" "*So ist es*," repeated the other, "but our turn will come some day!" Such utterances amongst a people trained to arms, and naturally fierce, are of evil augury. Again, the *Times* Berlin correspondent, describing the social anarchy of that city, says—Berlin is one of the most backward of all civilized cities. The police are about as useful as the old watchmen of London used to be. Violence offered to unoffending persons is of frequent occurrence in this educated and military city, and the thieves are amusingly bold. A few days ago I was awoke by a thief calmly climbing in at the open window of my bedroom, though it was already quite light, and the hotel in which I am staying is about the most frequented in Berlin. On mentioning the fact to a policeman the same morning, he never thought of asking if I could identify the thief, but calmly informed me that such cases were very common, and that I had better suffer the stifling heat with closed windows, unless I perferred to be almost certainly robbed. The hotel servants related how whole rooms had been cleared of their furniture during the night in the same hotel, and there is nobody to whom I mention the circumstance but is full of lively stories of the same nature. A few evenings ago, in one of the most populous squares of the city, four young Swedes were attacked by four Berliners without any provocation. Fortunately the young fellows defended themselves with spirit, and succeeded in capturing two of their assailants. Further, the severe and sweeping laws of conscription are quietly but effectually diminishing the population of many districts in Germany to a great extent. The flower of the country, the most vigorous young men, are emigrating by thousands. "Why did you come to England?" we lately asked a sturdy German in one of our western ports, who had served with the colors at Sadowa. "To avoid military service," he replied. "I shall lose my citizenal rights, but I shall keep my life." This view of things is becoming alarmingly common in the German Empire, and it is manifesting itself in a most disagreeable manner. The heroes of Woerth and Sedan, the possible heroes of another campaign, are quietly and systematically fleeing the very country whose unity was to be the beginning of such splendid promises. The number of emigrants from all parts of the empire to America is double what it was in the years preceding the late war.

This fact speaks volumes for the unpopularity of general military service, and the belief of the people in another great and coming war. Efforts have been made to check the exodus, but hitherto without avail.

SERVING ONE'S GENERATION.

Whether we will or not, we live for others, and the race, not ourselves, reaps the chief benefit of our labors. The higher we rise in the scale of intelligence and morality the more abundant are our toils, the more wearying our responsibilities. The man who carries the hod or rolls the barrow all day for a couple of dollars, has only to repair the waste of muscular tissue, and he is ready for another ten hours' work. He who projects great lines of travel, vast commercial enterprises, mighty social reforms, receives greater recompense; but how much more fuel of all sorts, physical, intellectual, spiritual, does he require to keep his machinery in high working condition. Both alike in their spheres serve their generation—both are alike indispensable to society.

There is in this world a vast amount of drudgery for somebody to do; in fact the most of us spend the greater part of our lives in doing drudgery, and it is needless to say that we don't particularly enjoy it. When one has prepared three times three hundred and sixty-five meals from January to December, swept half a dozen rooms every day for the same length of time, and gone through the usual routine of lamp-trimming, the various cleansing processes, the endless mending and making for a family, the novelty of the thing is pretty well worn out. That, however, makes no difference; we've got the same thing to do over and over again just as though it were inexpressibly delightful, and in doing it we are serving our generation.

"What a farce life is," said a friend now sleeping under the snow, her work all done, as ours will be by-and by. "What a farce life is! sweeping and dusting, and cooking and eating, and sleeping and sewing, year in and year out, and nothing to show for it all at the end!" Nothing to show? Is it nothing by ministries such as these to provide healthful, pleasant, cheerful homes? Is it nothing to raise sons and daughters to bless the world by their example and labor, and be final heirs of endless life? Ah! that is what we do not always think of. Professor Tyndall was once a little prattling boy like the one at your knee, my friend; he must have been a very inquisitive, enterprising, irrepressible juvenile; was it nothing to provide him playthings, keep him well clothed and fed, and surround him with an atmosphere in which his faculties could unfold most happily? Did not his mother serve her generation in thus rearing a son, and are not you and I trying to do the same thing? That lifts drudgery into something admirable.

A high motive will ennoble and dignify the meanest toil. Even a cup of cold water given in the name of a disciple shall not lose its reward. This consciousness of a worthy motive is more needed by the laboring class than by those of higher rank, for the recompense of their toil is meager. The digger of iron and copper ore, the coal miner, the hedger and ditcher, the hewers of wood, and drawers of water may feel, and should feel that they, in their labors, are helping the race to "subdue the earth." The lonely pioneer, as he looks upon the heavy prairie sod turned by his toil and made to produce food for the nation, ought to enjoy the consciousness of having done a good deed. And his wife, who keeps the hearthstone bright and cheery, and in the wilderness makes a happy home, is helping to make the crooked straight and the rough places smooth.

This is not the first time that thoughts like these have found place here, nor will it be the last. We need the stimulus of lofty motive, of encouraging words, of hopeful sympathy to bear us through the drudgery of daily life, and help us steadily, patiently, and without weariness, to serve our generation in the various fields allotted to us by an All-wise Ruler.—*N. Y. Tribune.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 22, 1873.

PRESIDENT YOUNG'S RESIGNATION.

THE reading public in America, the United Kingdom and on the Continent, have of late been furnished by the newspaper press with statements to the effect that President B. Young, at the April Conference in Salt Lake City, had resigned. Some had it, he had resigned his position as President of the Church, others that he had resigned as Trustee, which they asserted was equivalent to resigning his leadership of the Latter-day Saints, and further, most of the papers stated he was about to leave Salt Lake City, and take his departure for Arizona "with some of the leading Mormons." These resignations and this departure to a new location were affirmed to be consequent upon the open and determined hostility of President Grant to the Latter-day Saints. Many of the newspapers expressed a hope that this action of President Young in resigning and leaving the valley of Salt Lake, would prove a long sought-for solution of the "Mormon problem." But we are of opinion that they will have to wait, and realize that their hopes in this direction are once more vain, and learn that the end of Mormonism is not yet.

As the news of President Young's abdication and retirement to private life was heralded forth by the press, placarded on the streets, and made a topic of general conversation, we did not think it at all necessary to issue any extra edition of the STAR to quiet the minds of the Latter-day Saints in relation to these stirring rumors, knowing that they have become accustomed to exaggerated reports and false alarms, and like troops who have once stood fire, are not so easily excited or thrown into confusion. The world no doubt hoped the report was true, in order that the public mind might rest upon this vexed question, and perhaps the more sanctimonious felt thankful that the leading spirit who had dared to uphold such peculiar institutions, had repented of his ways, was henceforth going to pass his days in the quiet paths of life, modest and retired, and live like any other man.

But alas! for them, such is not the case; a later telegram published in the *New York Herald*, purporting to come from Brigham Young himself, wherein he states:—"I have served my people forty years; am now seventy-two years old, and require relaxation from the many business cares that have pressed upon me." President Young further states in effect as follows: that he has resigned his position as Trustee-in-Trust for the Church, also as President of the Deseret National Bank, Salt Lake City, and President of Zion's Co-operative Mercantile Institution, but wishes it to be most emphatically understood that his resignation of these secular cares and business positions will in nowise affect his position as President of the Church of Jesus Christ of Latter-day Saints.

It is apparent to all who are acquainted with the affairs of Utah, that the

rapid growth and development of the country since the completion of the Union Pacific Railroad, and subsequent opening up of the mining interests, has made each office that President Young wishes now to resign a very important one, the increasing duties of which are becoming daily more onerous; and although he has always placed himself in the front when the public weal of the community was being considered, and has never shrank from any public duty, however arduous, yet it is not wise to overburthen those who are willing.

It must also be considered that as the business relations of the community enlarge and extend themselves, so in proportion do the duties of the Priesthood increase, and that the spiritual charge of a people extending over an area larger than that of Great Britain, and having so many varieties of people in their combination, requires no small amount of care and consideration to counsel, instruct and direct their energies from time to time. Understanding this, it proves the honesty of President Young's motives in not wishing to monopolize positions that he felt convinced after due deliberation he could not do justice to on account of increasing responsibilities, and while the Saints are no doubt willing to receive with votes of thanks for past services, the tendered resignations, President Young will have the satisfaction of retiring from those various offices with marks of approval, confidence and esteem.—President Young also states, through the *N. Y. Herald*, that it is his intention to establish a settlement in Arizona, trusting that the same policy that has been followed towards the Utes, may prove beneficial in subduing the restless and destructive course of the Apache Indians, and to assist also in the construction of the Southern Pacific Railroad, with a view of bringing the Utah Emigration that way. This last statement when viewed candidly, does not look at all like desertion, on the part of President Young, but rather exhibits care and watchfulness.

The Minutes of the Conference held in Salt Lake City on the 6th instant will more fully explain the nature of the proceedings to the Saints when they arrive. No doubt the wish was father to this false report, but to the Latter-day Saints we would say—Trust in God, and fear not, live your religion and all will be well. President Young is still the Lion of the Lord, and no false report will turn him from his duty towards them, neither will the Latter-day Saints who are living their religion be at all troubled in their minds thereby.

S. S. J.

DISCOURSE

DELIVERED BY PRES. ERASTUS SNOW, OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, AT A CONFERENCE MEETING HELD AT MERTHYR TYDFIL, WALES, APRIL 6, 1873.

(Reported by Geo. F. Gibbs.)

Forty-three years ago to-day the Church of Jesus Christ of Latter-day Saints was first organized, the organization then consisting of six persons—the Prophet Joseph Smith and five others, who, in obedience to the revelations and commandments of God, assembled on the 6th day of April, 1830, for the purpose of organizing this Church.

At that time there existed in the State of New York a legal statute forbidding anybody to minister in spiritual things, except a regularly recognized minister, and which also provided, that any six believers had the right to

assemble to organize a religious body. After inquiring of the Lord, and to enable him to minister lawfully, the Prophet Joseph was commanded to enter into an organization; it was therefore on the 6th of April, 1830, that this statute was complied with, and the Church became recognized by the laws of the State of New York. Let me here remark, however, that the organization of the Church of Jesus Christ of Latter day Saints in its present from, was not completed until six years after this time, simply because there was not sufficient material to do it. Brother Joseph would sometimes say, that the Lord had given him the pattern, and as fast as he could get the material he would build accordingly.

The Prophet Joseph had now commenced to preach the Gospel of life and salvation as contained in the New Testament and Book of Mormon, and to bear witness of the things which had been revealed unto him concerning the building up of Zion and the restoration of the Priesthood. The Lord raised up new believers upon whom Joseph laid his hands, ordained them, and sent them out to testify likewise. On many occasions these first Elders desired to know the will of the Lord concerning them personally, and many of the revelations contained in the Doctrine and Covenants were given at this time, which were to them a source of encouragement and strength.

Persecution began to manifest itself against this new cause, and although the various sects differed in contention on points of doctrine, they were combined in pronouncing the preaching of Joseph and his fellow-laborers as "innovations," and declared them to be impostors; and the ministers and leading professors of the popular creeds finally conspired to break up the organization and destroy our property. In the meantime the Lord warned the people, through the Prophet Joseph, to flee westward, and sent his servants Parley P. Pratt and Oliver Cowdery before hand, preaching by the way. They baptized several hundreds—among the number were Sidney Rigdon, then a popular preacher of the Campbellite, or Reformed Baptist persuasion, and a large portion of his flock. The Saints followed, and in the spring of 1831 there was a general gathering to the vicinity of Kirtland. At this place the people were commanded of the Lord to build a Temple to his name, that they might be fitted to go from there to every nation to preach the Gospel. Accordingly its foundation was prepared, and although we numbered comparatively but a handful, the work of building was faithfully carried on according to the pattern which the Lord revealed unto the Prophet, and the Temple was completed, so as to be dedicated and consecrated unto the Lord on the 6th day of April, 1836, six years from the date of the first organization. By this time the Church had expanded, Branches had been formed in the eastern, western, and in the more southern States, and settlements had been commenced to be made in the place now known as Independence, in the State of Missouri, then on the western border of the United States.

In the Fall of 1833, the spirit of mobocracy prevailed to such an extent, that the Saints were entirely broken up, their houses mostly destroyed, and the body of the people, numbering about 1200, consisting of men, women and children, moved northward, locating in Clay and Caldwell counties.

During all this time the Prophet Joseph had labored faithfully among the people, and the Saints in Kirtland had continued to work on the Temple. Quorums of Deacons, Teachers, Priests and Elders were organized with the Bishoprick to preside over the lesser Priesthood. Soon after the Apostleship had been conferred on the Prophet Joseph and Oliver Cowdery by the Apostles Peter, James and John, the Lord commanded that certain Elders be set apart to the High Priesthood; and High Priests were then chosen as well as lesser officers. When the Temple was completed the other quorums were set in order. A short time before its completion the order of the Stakes of Zion was revealed, setting forth that twelve men should be chosen out of the body of the people, over whom three High Priests should preside, to form a High Council, for the hearing of all important cases of dispute that might

arise in the midst of the people, the Lord providing that in all cases where mutual satisfaction was not given by the decision of the Bishops appeal might be taken to the High Council of the Stake of Zion, who were to hear such cases reviewed, and decide in righteousness. The classification of Priesthood was also revealed, instructing the establishing of Schools of the Prophets, or Schools of Elders, wherein its members might be taught in their several duties and become proficient in their several callings and labors; the order of which provided, that for every twelve Deacons there should be appointed one President, who were to constitute an organized quorum; for every 24 Teachers a President should be appointed, who were to constitute a quorum of Teachers; for every 48 Priests a President should be appointed who were to constitute a quorum of Priests—these were of the lesser order of Priesthood, under the head of the Bishopric. The Bishop's quorum was specially that of the Priests. Next came the Elders' quorum, which doubled that of the Priests. For every 96 Elders there should be appointed a President, these constituting a quorum of Elders. Next came the quorum of High Priests. This quorum is not limited with regard to numbers. This Presidency embraces all that are ordained to the High Priesthood, including all those who might have been set apart to special duties. Besides these quorums wherein all the Priesthood were to be classified, there were general quorums provided for, namely, the Twelve Apostles and the Seventy Elders, whose duty was to regulate the affairs of the Church and to preach the Gospel throughout all the earth; the Seventies to labor under the direction of the Twelve Apostles in opening up the door of the Gospel to all people. These quorums were set in order and their Presidents appointed, and anointed to this calling in the Temple at Kirtland; and all these quorums were present during its dedication, when they received their washings and anointings.

[TO BE CONTINUED.]

LITTLE MISERIES.

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Life would be miserable if men and women had no grievances. It is highly probable, indeed, that a large number, if they could find nothing to grumble at, would die of simple *ennui*. It is positive enjoyment to many people to have a good growl; they take intense delight in persuading themselves and those by whom they are surrounded that they are martyrs on a small scale. They do not act thus always with the mere intention of invoking pity on their behalf; perhaps, if the truth were to be made known, they are intensely angry with the being who has the audacity to pity them. They are actuated by a somewhat vague feeling of discontent. They feel that, somehow or other, things are not exactly as they ought to be. They may have plenty to eat and drink, they may have good clothes on their backs and sufficient money to provide them with all healthful luxuries; they may have friends who love them and comfortable homes, and yet will they feel dissatisfied and seize an opportunity of making their dissatisfaction felt. They may be good-hearted people in the main—they may give money to feed the hungry and clothe the naked—their eyes may water with compassion at the sight of suffering, and yet, unaccountable as it may appear, they will take a positive pleasure in making those with whom their daily lives are spent temporarily unhappy. Human nature is made up of such palpable contradictions—there is so much instinctive bad mixed up with so much instinctive good in every one of us—that there is no reason to be surprised at this. Such being the constitution of many men's minds, it will readily be conceived that even when people are exceptionally prosperous they make a point of positively gloating over their trivial trials, making out, indeed,

that they have as large a share of the bitters of life as any of their fellows. Indeed, we may go a step further, and say that those who have most trials talk least about them. Those whose lives are one continual grind, who have to struggle hard to keep the wolf from the door—have, in fact, little time for grumbling. They have generally to be content with things as they are. It would be found, were inquiry made, that the honest hard workers are too busily engaged in thanking Providence for such small mercies as are vouchsafed them that they forget to murmur, except at odd moments, on account of those which are denied.

We have said that many men take a delight in their troubles, and, by inference, that these are the people who have really nothing to complain of. It affords some men, for instance, infinite delight to grumble at their dinner—that is, not, perhaps, to find fault with the thing as a whole, but to pick out some one point and unfavorably criticise it. Take such a man where this course is not legitimately open to him and he will experience a void, and, if there be real cause for discontent, probably lapse into sullenness. In the former instance, his irritation is generally only short-lived; in the latter, being compelled to keep his grievance to himself, it is of much longer continuance. The failing under consideration grows upon its victims. The man who commences by grumbling at trifling woes, being led thereto, probably, by a simple desire to let off some of his superfluous spleen, too frequently ends by manufacturing troubles to such an extent, and howling about them so loudly, that he becomes a positive nuisance. There is no being so disagreeable to encounter as a man who seems to have everything that he ought to want, but who is constantly assuming a hypochondriacal mien and talking in such a manner that any one might be excused for thinking that he had been nourished in his infancy upon cayenne, chilies, or something of an equally warm and irritant nature. Who is unacquainted with that aggravating being who is constantly imagining himself ill, and goes into paroxysms of ill-temper upon the subject of draughts, who will snarl for ten minutes if, by some mischance, you enter the room and forget to close the door after you. Just as familiar is the individual who flies into a passion if any one meddles with his books or papers. When such a man has a garden it is to him a source of endless discomfort. He is continually in a fume because some thoughtless wight has entered the vinery and let the chill air in, thereby running a good chance of spoiling the grapes, in which he takes so much pride. He is often driven to the verge of distraction by the slugs and insects which destroy his strawberries, his flowers, and blight his apple trees. With his gardener he is constantly at loggerheads because that functionary has done this or has omitted to do that. Yet in all that which he complains of the pain endured on his part is more imaginary than real. As a matter of fact, he would suffer no bodily inconvenience were everything he grows destroyed by his enemies. But then he persuades himself that he is deeply aggrieved, and that is the main thing. It is a significant fact that many people feel as deeply concerning the insignificant trifles of life as ever an Alexander or a Napoleon did regarding his great campaigns. It is not so much the work which one is engaged in, it is the spirit in which that work is entered upon, which renders it, from a sentimental point of view, important or otherwise. The great sufferers from small miseries are, for the most part, people whose woes are inseparably connected with their amusements. Many a man could hear of the loss of his fortune with more equanimity than he could be told of the death of a favorite pigeon or dog. Under these circumstances, then, it is not surprising that the idlers of society, as being the most afflicted in the direction indicated, are more distinguished than any other class by the ill-grace with which they encounter small troubles, their inability to brook contradiction, and their general unevenness of temper. Speak to one of these, and it will be found frequently that if, owing to his own density, he fails to understand your meaning, he will at once get "huffy," and condemn your stupidity in terms more emphatic than

polite. Endeavor to show him that he is to blame, and the chances are that he has a downright quarrel with you. Nothing is worse than for two such idlers of society to have a "breeze." A tree which allows its branches to grow where it perhaps ought not, but where they are really doing no harm, is a sufficient *casus belli*. An aimless, do-nothing life has an unmistakable tendency to make a man become effeminate and a general whiner. He may at the commencement of his career be affable and agreeable, but having, unfortunately, too much time on which to develope that love of carping and grumbling which seems inherent in us all, he too often ends by becoming a crochetty, cranky old wasp. Thus is it that old people are frequently less easy-going than young ones. They have allowed their failings in this respect—whatever they may have done in other respects—to grow until they are beyond control, while their juniors, if exhibiting the cloven hoof, do not so in an obtrusive manner. While unprepared to give much consideration to those who have allowed their vices to get the upper hand of them, we feel that there is some excuse for them, and that it is therefore a good thing that the majority of people have no time to devote to causeless complaining.—*Liberal Review*.

UTAH NEWS.

FAILURE.—The *Washington Capital* in reviewing the course of President Grant and some of his aids in seeking to establish anti-Constitutional laws against the Mormons says:—*The Christian Missionaries* hereabout, who were bent upon converting the Mormons with a stick, are considerably disgruntled at the failure of Congress to respond to their wishes and once more establish the Spanish Inquisition by law. The President is such a good man, such a pious organization, that he abhors marital infidelity. Indeed, he cannot abide it; his executive soul abhors such domestic irregularities. He, good man, recommended by special message that the Mormons should be converted by criminal law. And all the christian statesmen, headed by Colfax, Pomeroy, and Harlan, and egged on by brother Newman, fairly howled out their demands for suspension of *habeas corpus* and a destruction of juries that the Mormons might be converted and their ill-gotten possessions turned over to the treasury of the Lord. The anti-Mormon party, that resembles a buffalo bull in being a lion in front and a cow behind, and is a compound of piety and plunder, is full of grief that another year of grace is given to Brigham Young and his polygamous followers. The terror is that polygamy, before the Christian civilization, may die out of itself, and in that case the treasury of the Lord will not be enriched with gold and silver mines now owned by the wicked Mormons.

The following are from the *Deseret News*:—

THE GOVERNORSHIP.—We hear nothing more about the Governorship of Utah. The last report through the New York *Herald* was that the ex-delegate from Montana had been offered the position, but held the matter under advisement, being undecided as to whether he ought to accept or not. To those who know the ex-delegate and the position which he occupies in his Territory, this is a most unlikely story. The position of Governor of a Territory, with the increased salary lately granted, is not so undesirable that an ex-delegate of limited legal practice would long boggle about accepting it. We, therefore, yield no credence to the New York *Herald's* statement upon the subject, especially as we happen to know that no less than two ex-U. S. Senators look with some degree of longing towards the office. Had the proposed legislation for Utah, of which the ex-delegate from Montana seemed to be one of the champions, become a law, his claims might have been deemed so strong that the office of Governor of the Territory might have been tendered him; but as that

failed to pass, we do not see how he can have claims on the Executive that outweigh those of ex-Senators and other prominent men who aspire to the position; unless, indeed, he is tendered the place to console him for the chagrin he must have experienced at the non-passage of the bill. It is difficult to tell in every instance what motives prompt appointments to office in Utah. It ought not to surprise any person, therefore, if Montana's ex-delegate should be appointed Governor here, though he has no more claims than Tom Noakes.

MORE PRECIOUS STONES.—ST. GEORGE, March 24.—Thomas McElmell and John Moss, *en route* for San Francisco, passed through here this morning with a large collection of rubies from the Selachee district, about 175 miles east of here, and forty miles from the Utah line, in Arizona. The gentlemen discovered the ruby beds and say they found different kinds of rubies in large quantities, easy to be got at. The largest found was a balas ruby of forty-eight carats, one oriental of twenty-eight carats was also found. They showed a couple of handfuls of specimens, which strongly corroborate their statement.

DEFUNCT.—One of the greatest outside aids to the cause of "Mormonism" is officially defunct. We understand that A. S. Gould has resigned his position as the Salt Lake agent of the Associated Press. With regard to his labors in the cause of this community we may state that it was frequently remarked in Congress, during the Frelinghuysen bill agitation, that the lying press dispatches sent from this city did more injury to the cause of the carpet-bag ring than all other things combined. The Associated Press Agent has gone on a visit to the east, and, we are informed, he never more intends to resume the occupation of sensation dispatch manufacturer.

AN ACCEPTABLE TRIBUTE.—We are not partial to the practice of boasting about the *Deseret News*, but prefer to let it speak for itself. The following notice from *Rounds' Printers' Cabinet*, however, states a fact concerning our type and paper being home manufactured—a fact that is not generally known by our subscribers—and withal is so kindly written, that we gladly give it space in our columns—The *Deseret Evening News*, of Salt Lake City, Utah, the accredited organ of the Mormon Church, and whose editor, Hon. GEORGE Q. CANNON, is a delegate to Congress, we believe is the *only* newspaper in this country, if not in the world, that owns a type foundry and paper mill for its exclusive use. It also owns its own buildings, book store and bindery. It is wonderful to think that, where but a few years ago, existed only a barren, uninhabited plain—save by the red man—now is a veritable garden, miles on miles in extent, a beautiful city—a metropolis with half a score of printing offices, one of which makes its own type and paper, prints, electrotypes and binds its own books, gleaning the rags from the waysides, digging the lead from its hills, and making the leather from its flocks, and converting all into a finished volume! It cannot be denied that the Salt Lake Valley, with its exhaustless variety of vegetable and mineral products—its great salt sea—is a wonderful place, and the Mormons, with their energy, thrift and peculiar ideas a wonderful people.

The *Salt Lake Herald* gives the following:—

LAYING GAS-PIPES.—The workmen of the city gas company are opening the trench for the main on the block west of East Temple street, and the work of jointing the main piping and laying it down is progressing towards the Townsend House. In a very short time it will be going on down East Temple street, and it is expected that gas will be furnished to this portion of the city in four or five weeks.

STREET LAMPS.—The city has received a large number of lamp posts for the streets, so as to be ready for lighting the town with gas, which will be an accomplished fact in a short time. Street cars, gas, railroads, smelting works,

and developing industries are some of the evidences of progress with which we can do excellently well; while the usual adjuncts of "fast life" can be dispensed with.

CITY COUNCIL.—At the last meeting of the city council it was decided to have a suitable place selected, outside the city, yet convenient to it, for the erection of a small-pox hospital. Some consideration was given to the question of the water works, the parties that had contracted to supply the piping having, so far, failed in their contract, partly in consequence of the severe winter preventing shipment by water, east, for which arrangements had been made, and partly from other causes. Councilor T. McKean will go east relative to the matter of pipes, and as soon as this is arranged, the works will be pushed vigorously to completion.

A RAID.—The police made a raid on the keepers of gambling houses yesterday [March 25] and arrested five of them, who were fined $100 each, which was duly paid.

LIBEL, ETC.—Mr. Bates yesterday [March 24th] sent a copy of his letter to President Grant, to Ionia, Michigan, with a notification that if Mr. Mitchell desired to bring an action of libel to do so at once in the Circuit Court of the United States, at Grand Rapids, before Judge Withey. Mr. B. employed counsel, instructed them to enter his appearance, and give bail for him in any sum required; and also notified his counsel to inform the Court and Mr. Mitchell that he would go to Grand Rapids, at any time after the 1st of June, and try the cause; relying for his defense upon the proof of the truth of the matters charged in the letter, and that it was published from good motives and for justifiable ends. Mr. Bates will furnish hereafter, evidence of similar cases, regardless of lamentations here or elsewhere; and proposes to make no charge that he has not the evidence to prove. Unquestionably, he means business.

Only wise and good men can be friends; others are but companions.

DREAMS AND DREAMING.—Undoubted proof has been afforded that the energy of the intellect is sometimes greater during sleep than at other times, and many a problem, it is asserted, has been solved in sleep which has puzzled the waking sense. Cabanis tells us that Franklin on several occasions mentioned to him that he had been assisted in dreams in the conduct of many affairs in which he was engaged. Condillac states that while writing his "Course of Studies" he was frequently obliged to leave a chapter incomplete and retire to bed, and that on awaking he found it, on more than one occasion, finished in his head. In like manner Condorcet would sometimes leave his complicated calculations unfinished, and after retiring to rest would find their results unfolded to him in his dreams. La Fontaine and Voltaire both composed verses in their sleep, which they could repeat on awaking. Doctor Johnson relates that he once in a dream had a contest of wit with some other person, and that he was very mortified by imagining that his antagonist had the better of him. Coleridge in a dream composed the wild and beautiful poem of "Kubla Khan," which had been suggested to him by a passage he had read in "Purchas's Pilgrimage before he fell asleep. On awaking he had a distinct recollection of between two and three hundred lines, and taking writing materials, began eagerly to set them down. Unfortunately he was interrupted before a quarter of the task was done—was called away to attend to some business which detained him an hour—and found when he returned to his writing that the remainder had vanished from his memory. The most remarkable testimony of this kind is perhaps that of Sir Thomas Browne, who declared that, if it were possible, he would prefer to carry on his studies in his dreams, so much more efficient were his faculties of mind when his body was asleep. He further adds that were his memory as faithful as his reason is then fruitful, he would prefer that season for his devotions.—*Harper's Weekly.*